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For the Christian Reflector.

THE IMPORTANCE OF THE INSTITUTION OF THE COMMUNION.

The Lord's supper was instituted at the close of the Jewish Passover, on the evening of that night in which he was betrayed to be crucified. The whole account of the transactions of that occasion are intensely interesting and affecting. But none more affecting, if duly considered, than the solemn act of Jesus in taking bread and wine, and after a solemn blessing, distributing them to his disciples with the accompanying explanation of his design of the act, and the charge to his disciples. "This is my body which is broken for you; this do in remembrance of me. This cup is the New Testament in my blood, this do ye, as oft as ye drink it, in remembrance of me."

The importance of this institution appears from the following considerations:

1. It is enjoined on the disciples of Christ by the authority of their beloved Savior. It is a repeated and solemn injunction; "Take eat—drink ye all of it.—This do in remembrance of me." The authority of Christ, as King in Zion, is absolute and supreme over his disciples. He is Lord over all things to his church. Of course every Christian must be supposed to own Christ as his Lord and Master. How then can such a one dare to neglect obedience to his Lord's own solemn command, "Do this." It is true doubts and fears keep back those who express a hope that they are Christians. But ought not those to fear the neglect of this command as well as to fear that they shall eat and drink unworthily. It seems to me that some who express great fears that they should not be accepted of Christ in the observance of his ordinances, scarcely seem to think of their guilt incurred by disobedience. To be consistent such ought to give up their present hope of eternal life and immediately apply to the Savior for a good hope, or they ought to examine themselves, be baptized and commemorate the dying love of their Savior. But the authority of Christ is not such as to excite the terror of any but his enemies. It is an infinitely affectionate authority; an easy yoke, bound upon them not only by his command but by his own lovely and perfect example of cheerful obedience to fulfill all righteousness as the Son of God. It is enjoined by their best friend who laid down his life for them. Surely every disciple should be constrained by the love of Christ to a cheerful and constant obedience to this and all the requirements of the adorable Savior.

2. The communion was designed to be a standing proof and memorial of his death, the atoning sacrifice, and dying love of the Redeemer. In this commemoration we "show forth" as the Apostle expresses it, "the Lord's death until he come." The history of past events of great interest to mankind, is substantiated by certain memorials, such as standing monuments, the observance of certain days, and feasts. These could never have existed had not the events they commemorate transpired according to their history. And by being visible, sensible representations of the event in question, they strike the mind with a peculiar force and make a fresh impression on the memory. Thus the truth of Christianity is confirmed. Baptism is "a solemn and beautiful emblem" both of the death and resurrection of Christ, and a public badge of our profession as his disciples. The communion is a lively and affecting representation of the broken body and shed blood of Christ in his death on the cross as a sacrifice for sin, and of our faith in that sacrifice as the feast of our souls. The Christian Sabbath is a joyful commemoration of his resurrection on the first day of the week as Lord both of the dead and of the living. These institutions could never have originated and been preserved down from the Apostolic age to this, if the Gospel had not been true. These institutions, observed as they were delivered, by Christians, are public and standing memorials to the world, of the truth and importance of the Christian Religion. Christians are solemnly bound then, if they would be witnesses to men of the truth and value of their religion, or, if they would show themselves the true friends of Jesus, I say, if they would do this, they are sacredly bound to faithfully observe the communion of Christ's death. What a suitable, salutary, and affecting remembrance is this of the

love of Christ! "Do this in remembrance of me." What an honor to be thus commemorated as the great atonement for sin, and the only Redeemer and friend of sinners! "Worthy is the Lamb that was slain" to be exalted thus!

3. The communion was designed for the disciples of Christ; and this to maintain the distinction there is between the church and the world. None but the true disciples of Christ can sincerely partake of the communion, because they are destitute of such a sense of their sinfulness and lost condition as to discover their need of a Savior—of faith to discern the Lord's body, and of that love and gratitude which would render the sacrifice of Christ a welcome feast to their souls. Of course, unbelievers must be induced to partake of the symbols of communion through ignorance of their design and from worldly or self-righteous motives; and such observance must be a mere formal and hypocritical service, unacceptable to God. But a thorough conviction of their need of a Savior, a penitential sense of sin, faith in the blood and sacrifice of Christ, love to his name, and gratitude for his grace, qualify believers to participate cheerfully and acceptably of the memorials of Jesus' dying love. And to them it becomes a means of consolation and sanctification. Accordingly the Savior has enjoined it on them to be observed by joining the society of Christians in separation from the world. I do not mean in secret seclusion from the world; for, although it was instituted in a private room at the close of the Passover, a household sacred feast, yet this circumstance seems not designed to be a precedent. And the Apostle seems to me to represent it as a public service in a religious assembly of the church, designed to "show forth," not only to the church but to all observers, "the Lord's death till he comes." It was certainly designed to separate Christians, as a society who alone enjoy the privilege of partaking of the feast. Hence it is an ordinance of the church, and the privilege of all the members in good standing. And, if communicants are consistent Christians, their communion is a visible, solemn, and standing memorial of the Savior's love to his Church, in distinction from the world of unbelievers. And every communion anticipates that day when the Savior will come to judge the world, and finally and forever separate his true disciples from all others, and welcome them to heaven, while he will cast the wicked into outer darkness in his wrath. How affecting, in this view, is the communion of our Lord's death, both to believers and unbelievers. How calculated to awaken Christians to a sense of the importance of seeking the salvation of sinners before the final parting comes! How calculated to awaken unbelievers to seek a part in the death of Christ that they may not be finally separated from the people of God!

4. The communion, if duly observed, strengthens the bond of union to Christ and his disciples. The primary design of this delightful and solemn ordinance is to keep in fresh and constant remembrance the dying love of Christ towards us, and thus to call forth and increase our love to Him. But our love to one another is graduated by our love to Him. Of course, the more we love our Savior, the more we shall love our Christian brethren. And love to Christ and to Christians for his sake, accompanied with charity to all men, is the mainspring—the life, and the power of the Christian religion in the world. The ordinance of the Lord's supper brings Christians into close and happy contact. They sit together in heavenly places in Christ Jesus. They unite as one in thanksgiving and prayer. They all partake of the one loaf and celebrate their common Savior. They are all brethren. Their hearts burn within them, and they part, with the joyful hope that they shall one day meet with all the redeemed of the Lord in his presence above, where they shall drink new wine with him in his kingdom of perfect fellowship and everlasting joy. Surely then, if Christians would abound in love to Christ and one another, let them be punctual and faithful in their observance of the communion.

It follows from these observations, that the neglect and nonattendance of Christians at the communion, will be to dishonor the Savior "in the house of his friends"—to diminish their conviction of the truth and value of Christ's death, to break down the visible distinction of the church and the world, and to grieve and chill that love which is the life of religion. O ye disciples of Christ, "if there be any comfort of love to Jesus and to one another, and any fellowship of the spirit bearing witness with our spirits that we are the children of God, any bowels and mercies to a perishing world," fulfil ye our joy by a constant and cheerful attendance with your brethren at the Lord's Table. S. E.

MELANCHOLY. As thou tenderest thine own welfare, in regard of melancholy, thy good health of body and mind, observe this short precept, Be not solitary, be not idle.—BURTON.

THE DEACON'S OFFICE.

The institution of the deacon's office arose from a seemingly accidental circumstance which occurred in the church at Jerusalem, the particulars of which are recorded in the 6th chapter of the Acts of the Apostles.

Some persons are of opinion that this occurrence was not the origin of the deacon's office, and that the individuals there mentioned, are to be viewed, not as officers of the church, but merely as stewards of a public charity, who were appointed for a special occasion, and not as a general and authoritative precedent. It is said, in support of this opinion, that these individuals are not called deacons by the sacred historian, and that, in consequence, they cannot be proved to have been such. It is also contended, that St. Paul does not specify, in his epistle to Timothy, the duties of a deacon in such a way as to identify the office, with what Luke, in 6th of Acts, has stated to be the duties of the individuals there selected for the primitive church.

In reply to this, I contend that this was the origin of the deacon's office, and on the following grounds:

1st. Ecclesiastical history informs us, that the office was always considered from the very earliest ages, as designed for the relief of the poor. If so, how natural is it to trace up its origin to the circumstance alluded to, which so easily accounts for it.

2nd. The solemnity with which the seven persons were set apart to their office, i. e. with prayer and imposition of hands, looks as if their appointment was to be considered as a standing and authoritative precedent.

3d. If this be not the origin of the deacon's office, where shall we find the account? and what is still stronger, if this be not the institution, St. Paul has given directions about an office, the duties of which are, in that case, not mentioned in the Word of God. He has certainly said nothing himself of its design, a circumstance, which is strongly presumptive of the truth of my view of the case, since his silence seems to imply that the duties of the deacon were already too well known to need that he should specify them. His very omission is grounded on some previous institution. Where shall we find this, but in Acts vi?

4th. The reason of the appointment in question, is of permanent force, i. e. that those who minister in the Word, should not have their attention diverted by temporal concerns; and therefore, seems as if a permanent office was then established.

5th. I would ask any one who takes a different view from that which I hold, what are the duties of the deacons mentioned by Paul. If he reply, as I think he must, "To attend to the concerns of the poor," I would still inquire how he knows that. If he answer, The testimony of ecclesiastical history—I would still ask, On what the immemorial usage of the church could be founded, if not on the fact mentioned by Luke in the Acts of the Apostles?

The original design of this office, was to administer the bounty of the church. The first deacons were simply the *almshouses* of their brethren. They dispensed the charities of the rich, for the relief of the poor. And this, whatever has been added by the usages of the churches, must still be considered as its *paramount duty*. What a lovely and attractive view does it give us of Christianity, and how strikingly characteristic of its merciful genius, to behold it solemnly instituting an office, the chief design of which is, the comfort of its poorer followers. Where shall we find any thing analogous to this in other systems? Paganism and Mahometanism have nothing like it.

By a reference to the origin of the office, we shall learn how widely some religious communities have departed from the design of this simple, merciful, and useful institution. "Those who perverted all church order," says Dr. Owen, "took out of the hands and care of the deacons, that work which was committed to them by the Holy Ghost in the apostles, and for which end alone their office was instituted in the church, and assigned other work unto them, whereunto they were not called, and appointed. And whereas, when all things were swelling with pride and ambition in the church, no sort of its officers contenting themselves with their primitive institution, but striving by various degrees to be somewhat in name and thing, that was high and aloft, there arose from the name of this office the *motor* of an arch deacon, with strange power and authority never heard of in the church for many ages. But this belongs to the mystery of iniquity, whereunto neither the scripture nor the practice of the primitive churches, do give the least countenance. But some think it not inconvenient to sport themselves in matter of church order and constitutions."*

The church of England, which retains many of the corruptions of her relation at Rome, has imitated her in the total alteration of this office. In that communion the deacon is not a secular but a spiritual officer, and his post is considered as the first grade in the ascent to the episcopal throne. He is a preacher, and may baptize, but not administer the eucharist. He is, in fact, half priest, half layman, and does not altogether put off the laic, nor put on the clerical character, till his second ordination to the full orders of the priesthood. The church warden and the overseer share between them the office of the deacon.

Abuses of this office, however, are not confined to the churches of Rome and of England, but may be found in the ecclesiastical polity of those who separate from both. What is the deacon of some of our independent communities? Not simply the laborious, indefatigable, tender-hearted dispenser of the bounty of the church, the inspector of the poor, the comforter of the distressed; no, but "the bible of the minister, Dr. Owen on Church Government, &c. 184.

ister, the patron of the living, and the wolf of the flock; an individual, who, thrusting himself into the seat of government, attempts to lord it over God's heritage, by dictating alike to the pastor and the members; who thinks that in virtue of his office, his opinion is to be law in all matters of church government, whether temporal or spiritual.

This man is almost as distant from the deacon of apostolic times, as the deacon of the Vatican. Such men there have been, whose spirit of domination in the church has produced a kind of *diaconophobia* in the minds of many ministers, who have suffered most woefully from their bite, and have been led to resolve to do without them altogether, rather than be worried any more. Hence it is that in some cases the unscriptural plan of committees have been resorted to, that the tyranny of deacons might be avoided.

I do beseech those who bear this office to look to its origin, and learn that it is an office of *service*, which gives no authority, or power, or rule in the church, beyond the special work for which it is appointed, and that is, to provide for the comfort of the poorer brethren. This is their business. It is true, that by the usages of our churches, many things have been added to the duties of the office, beyond its original design, but this is mere matter of expediency.

It is often said that the duty of the office is to serve tables; the table of the Lord, the table of the minister, and the table of the poor. If it be meant that this was the design of its appointment, I deny the statement, and affirm that the table of the poor, is the deacon's appropriate and exclusive duty. Whatever is conjoined with this, is *extra-diaconal* service, and vested in the individual, merely for the sake of utility. Such increase of their duties I admit is wise and proper. We need persons to take care of the comfort of the minister—to provide for the holy feast of Lord's supper—to superintend the cleaning and lighting of the house of God—to direct the arrangements of all matters connected with public worship; and who so proper for this, as the brethren who already fill an office, which is secular in its nature and design? But these are all *additions* to the paramount duty of the deacon, which is to take care of the poor.

* The author writes from observation, not from experience; besides the eight deacons with whom he met at present, he has already outlived eight more, and both the dead and the living have been his comfort and joy.

DUELLING.

Extract from a sermon on duelling by Rev. C. Hoover

The duelist is a murderer, not upon some unlooked for provocation, but by profession, by rule and system. His position on the list of blood is not accidental—it is not chosen. Duelling is a part, and a boasted part of his scheme of life. He has studied his subject. He has acquired skill in the use of deadly weapons for the express purpose of being qualified to kill such of his fellow men as he may choose in the course of his life to call into the field. The common murderer, whom we hand over without hesitation to the hangman, perhaps never dreamed of committing the dreadful deed till a few moments or hours before he inflicted the fatal blow. "But the duelist has made it a part of his general system, and a deliberate purpose, to destroy human life; and to a mind thus trained and prepared, no event of this kind can come wholly unlooked for, or be as in the other case a matter of mere and absolute surprise."

The principles of the duelist are without a parallel despotism, sanguinary, and subversive of all government. He takes upon himself the adjudication of his own wrongs and the redress of his own grievances, and thus lends his influence to resolve society into a state of nature and savage ferocity. All laws of God and man must give way while this man adjusts his quarrels. He must have the whole field of social, civil, and domestic relations subject to his fury. What though his enemy be a citizen, charged with duty to the State; or a representative entrusted with the interests of his constituents; or a friend gladdening many a social circle; or a son, sustaining and blessing fond and white-haired parents; or a husband, cherishing a devoted, faithful wife; or a father, surrounded by affectionate helpless children; what though he be all these and more; the claim of the duelist for his blood, on account of some unguarded or disrespectful word, is paramount to every other. God, and law, and nature, with all her tenderness, must be dispensed and trampled under foot, while this incarnation of ferocity gnashes his teeth, and gluts his maw, and quenches his fevered thirst with blood. Good heavens! are these the inspirations of honor? Is this magnanimity, that stalks over the land, scowling at law and virtue, and collecting tribute in tears and agonies of widowed wives and children "smitten amid their playthings," and in broken hearts of parents bereaved in old age of their only hope?

Such is the practice of duelling: a practice staining with blood-spots that "will not out" the history of this country, amid all the light and civilization of the nineteenth century—a practice which has already carried off its hundreds of victims, without punishment and almost without rebuke; selecting them, in some instances, from the pride and strength of the nation.

It is time to consider the question, whether this abominable and bloody relic of barbarous times shall be tolerated any longer. The land is defiled with blood unrighteously shed, and its cry has gone up to heaven; and the men of violence who have shed it, not only escape, "unwilted of justice," but are endured among honest men, and elevated to places of trust and honor. Will Christians hold their peace, and wink at the enormity? Will patriots entrust despisers of life with the guardianship of life? Or scoffers at law and government with the making of law? Shall public sentiment tamely acquiesce in a system of ruffianism that is a disgrace to

the nation and the age, and an insult to the throne of Jehovah? We trust not. We trust and believe there is courage, and patriotism, and virtue enough among us, speedily to give to this practice its true place in the catalogue of crime, and consign to merited infamy every man who shall hereafter be engaged in a duel.

This may be done,—

1. By the cultivation of a deep seated reverence of law. The laws cannot execute themselves. They derive all their force and efficiency from public sentiment. They might just as well be written on the sea beach for the government of the waves, as spread out on our statute books, if not sustained and revered by the public mind. But is it not as true as it is humiliating, that an increasingly lax sentiment, of which lynching and mob violence are the exponents, pervades the land? And when passion and temporary excitement have wielded the scales and the sword, have we not winked at it, or made inefficient resistance? To lay our hand effectually upon duelling, the spirit of the community in relation to law must be reilluminated and reinforced. Every man must learn to look upon the law as his best friend, and must regard all violence offered it, as he would the murder of a father.

2. The correct but scattered and slumbering sentiment of the nation must be concentrated and made to operate with force and energy sufficient to constrain the public authorities to do their duty in reference to duellists. It is notorious that the escape of the duelist who has killed his antagonist, is a matter of course, in many parts of the country. His crime may be committed at noon-day, in cold blood, and within limits where the law has provided for its punishment. There may have been twenty witnesses of the deed, and yet it will be marvellous if he is even indicted; or if indicted, it is almost certain no jury will convict him.

Why is this? Does the public mind in any State in the Union sanction cold blooded murder? Or is it only dormant and inefficient? We believe there is nothing worse than criminal apathy on the subject. Almost every reflecting mind disapproves the practice. There is no end of creating a public sentiment against duelling. God has written it on men's hearts. They recoil instinctively at the wanton shedding of human blood. All that is necessary is to combine and quicken the opinion of the country, and juries and judges will do their duty. If one tenth of the effort had been made to rouse the country on this subject that has been made in reference to the evil of intemperance, there would be no hesitancy in arresting the duelist and convicting him of murder; and no man would dare fight a duel who had any regard for his public character. It is time then to awaken on this subject. All classes among us have incalculable interests at stake in the unwearied administration of law and justice. But the land is defiled with blood; while justice is fallen away backwards. And until Christians and patriots lift up their remonstrances, and bring all their influence to bear against this enormity, every drop of blood spilled in single combat will lie at our door, and will be recompensed when our cup is full.

The press has a high duty to perform in relation to this subject. Its influence is mighty, and must be felt. Let it plead for an insistent nation against this abomination. Let it call duelling by its right name of murder. Let it pour forth its rebukes without respect to party, against the monster who dares to trifle with life and with his brother's blood. And let these rebukes roll like thunder peals over the land till the nation shall awake and redeem itself, and the murderer in high life shall be consigned with the murderer in low life, into the hands of justice, that they may be hanged by the neck till they are dead, and thus expiate by a common ignominy their defiance of law and the sacredness of life.

Political men, patriots of every school, are solemnly called upon to annihilate this custom, because it is subversive of our civil institutions and of all free governments. "A free government is a government of laws made by the people for the protection of life, reputation and property. A despotism is where life and its blessings are subject to the caprice of an individual. Those maxims and practices, therefore, which remove life, reputation, and property, from under the protection of law, and subject them to the caprice of an individual, are the essence of despotism," and ought to be resisted. Such a despotism duellists have set up in the face of high heaven, and through the length and breadth of a land claiming as its peculiar glory a government of laws. The acts of Great Britain that drove the colonies to revolution, bore no comparison to the enormity and arrogance established and maintained by duellists. Look at their daring contempt of the foundation principles of free government; their unblinking defiance of law and nature; their corrupting and blighting warfare upon the public virtue; and their havoc of private happiness: array before your mind the gory forms of those who have ingloriously fallen without law, or trial, or jury; and then say if such a despotism code is to be tolerated in this age of light and land of freedom. Shame, honor, humanity, religion, forbid it! Let this heaven-daring despotism receive a stern rebuke from every patriot and honest man. Henceforth let the man who will not forswear and condemn this abominable code, know that he is a doomed man, exiled from society, disowned by his party, despised by his country, and abandoned to the terrors of justice and an offended God; and let him feel with the first murderer, that he is "a vagabond on the earth."

The pulpit also is bound to speak out on this subject. This is no political matter. Corrupt partisans may indeed take advantage of any excitement on the subject, and attempt to turn it to party purposes;—but for that they must answer. The pulpit has its duty to perform, and is not responsible

for the abuses of the ambitious and unprincipled. Duelling is a crime of such magnitude, and so directly rebellion against God, that every minister must lift up his remonstrance against it, and forewarn the people that if this sin is not removed, God will have a dreadful reckoning with them. It is from the sanctuary, after all, that the blessed influence must proceed which shall effectually remove this and every other sin which is now filling our cup of national iniquity. The gospel must go forth and imbue the people with love to God and man, and pervade the nation with sentiments of kindness and forbearance, and good will; and then wasting and violence will cease from among us.

Lastly, let every parent, every wife and sister, unite in the reprobation of the custom we have been considering. No where does this evil fall heavier or with more desolating power, than upon the domestic circle. When the duelist lifts the weapon of death, he aims not merely at his antagonist on the field, but through him strikes the infirm parent, the affectionate sister, the fond wife, the innocent children. And do not suppose that you and your families are beyond the reach of this scourge.

From the Baptist Missionary Magazine.
CHEROKEES.

EXTRACTS FROM LETTERS OF MR. JONES.
Our readers are apprized of the measures now in progress for the removal of the entire Cherokee nation to the Western or Indian Territory. The subjoined extracts from letters of Mr. Jones will enable them to appreciate, to some extent, the distressing calamities which are involved therein; and will call forth their most fervent prayers for their afflicted brethren. To present a more complete view, we begin with a brief paragraph under date of

May 21. Our minds have, of late, been in a state of intense anxiety and agitation. The 24th of May is rapidly approaching. The major-general has arrived, and issued his summons, declaring that every man, woman and child of the Cherokees must be on their way to the west before another moon shall pass. The troops, by thousands, are assembling around the devoted victims. The Cherokees, in the mean time, apprized of all that is doing, wait the result of these terrific preparations, with feelings not to be described. Wednesday, the 16th inst., was appointed as a day of solemn prayer.

May 31. We have cause for thankfulness that some few glimmerings of hope have at length penetrated the gloom. The delegation at Washington have at last come to an understanding with the Secretary of War on the basis of a new arrangement; the Indians to cede the country east, to remove within two years to the west, to be protected during their stay, and escorted to their place of destination; to remove themselves, and have a title in fee to the country west of Arkansas; to receive a gross sum to cover all demands. May the Lord direct all for the advancement of his own glory!

Camp Hetsel, near Cleveland, June 16.—The Cherokees are nearly all prisoners.—They have been dragged from their houses, and encamped at the forts and military posts, all over the nation. In Georgia, especially, multitudes were allowed no time to take any thing with them, except the clothes they had on. Well-furnished houses were left a prey to plunderers, who, like hungry wolves, follow in the train of their captors. These wretches rifle the houses, and strip the helpless, unoffending owners of all they have on earth. Females, who have been habituated to comforts and comparative affluence, are driven on foot before the bayonets of brutal men. Their feelings are mortified by vulgar and profane vociferations. It is a painful sight. The property of many has been taken, and sold before their eyes for almost nothing—the sellers and buyers, in many cases, being combined to cheat the poor Indians. These things are done at the instant of arrest and consternation; the soldiers standing by, with their arms in hand, impatient to go on with their work, could give little time to transact business. The poor captive, in a state of distressing agitation, his weeping wife almost frantic with terror, surrounded by a group of crying, terrified children, without a friend to speak a consoling word, is in a poor condition to make a good disposition of his property, and is in most cases stripped of the whole, at one blow. Many of the Cherokees, who, a few days ago, were in comfortable circumstances, are now victims of abject poverty. Some, who have been allowed to return home, under passport, to inquire after their property, have found their cattle, horses, swine, farming-tools, and house-furniture all gone. And this is not a description of extreme cases.—It is altogether a faint representation of the work which has been perpetrated on the unoffending, unarmed and unresisting Cherokees.

Our brother Bushyhead and his family, Rev. Stephen Foreman, native missionary of the American Board, the speaker of the national council, and several men of character and respectability, with their families, are here prisoners.

It is due to justice to say, that, at this station, (and I learn the same is true of some others,) the officer in command treats his prisoners with great respect and indulgence. But fault rests somewhere. They are prisoners, without a crime to justify the fact.

These savages, prisoners of Christians, are now all hands busy, some cutting and some carrying posts, and plates, and rafters—some digging holes for posts, and some preparing seats, for a temporary place for preaching to-morrow. There will also be preaching at another camp, eight miles distant. We have not heard from our brethren in the mountains since their capture. I have no doubt, however, but the grace of God will be sufficient for them, and that their confidence is reposed in the God of their salvation.

tion. My last accounts from them were truly cheering. In a few days they expected the victorious army, to sweep them into their forts, but they were going on steadily in their labor of love to dying sinners. Brother O-ga-na-pa wrote me, May 27, that seven, (four males and three females,) were baptized at Taquohee on that day. He says, "if it shall be peace, we intend to meet at this place on the second Saturday. We are in great trouble. It is said, that on Monday next we are to be arrested, and I suppose it to be true. Many are greatly terrified."

The principal Cherokee have sent a petition to Gen. Scott, begging most earnestly that they may not be sent off to the west till the sickly season is over. They have not received any answer yet. The agent is shipping them off by multitudes from Ross's Landing. Nine hundred in one detachment and seven hundred in another, were driven into boats, and it will be a miracle of mercy if one-fourth escape the exposure to that sickly climate. They were exceedingly depressed, and almost in despair.

July 10. The work of War in time of peace, is commenced in the Georgia part of the Cherokee nation, and is carried on, in most cases, in the most unfeeling and brutal manner, no regard being paid to the orders of the commanding General, in regard to humane treatment of the Indians. I have heard of only one officer in Georgia, (I hope there are more,) who manifests any thing like humanity, in his treatment of this persecuted people.

The work of capturing being completed, and about 3,000 sent off, the General has agreed to suspend the further transportation of the captives till the first of September.—This arrangement, though but a small favor, diffused universal joy through the camps of the prisoners.

11. "The Lord hath his way in the whirlwind, and in the storm;" and we have no indication that he designs to suspend the operations of his grace, until the present calamities shall pass away; but, rather, that he is determined to carry on his work, and build up the wall of Jerusalem, "even in troublous times." In confirmation of this opinion, I am most happy to say, that the conduct of our brethren, in their late painful trials, so far as I have heard from them, has been highly exemplary. Humility, patience, and forbearance, and a devotional reliance of every event to the wise guidance of their Heavenly Father's hand, have marked their behavior on every occasion.

Brethren Wickliffe and O-ga-na-pa, and a great number of members of the church at Valley Towns, fell into Fort Butler, seven miles from the mission. They never relaxed their evangelical labors, but preached constantly in the fort. They held church meetings, received ten members, and on Sabbath, June 17, by permission of the officer in command, went down to the river and baptized them, (five males and five females.) They were guarded to the river and back. Some whites present, affirm it to have been the most solemn and impressive religious service they ever witnessed.

I have omitted till now to say that as soon as General Scott agreed to suspend the transportation of the prisoners till autumn, I accompanied brother Bushyhead, who, by permission of the General, carried a message from the chiefs to those Cherokee who had evaded the troops by flight to the mountains. We had no difficulty in finding them. They all agreed to come in, on our advice, and surrendered themselves to the forces of the United States; though, with the whole nation, they are still as strenuously opposed to the treaty as ever. Their submission, therefore, is not to be viewed as an acquiescence in the principles or the terms of the treaty; but merely as yielding to the physical force of the United States.

On our way we met a detachment of 1,300 prisoners. As I took some of them by the hand, the tears gushed from their eyes.—Their hearts, however, were cheered to see us, and to hear a word of consolation. Many members of the church were among them. At Fort Butler, we found a company of 300 just arrived from the mountains, on their way to the general depot, at the Agency. Several of our members were among these also. I believe the Christians, the salt of the earth, are pretty generally distributed among the several detachments of prisoners, and these Christians maintain among themselves the stated worship of God, in the sight of their pagan brethren, and of the white heathens who guard them.

We had a very laborious journey through the mountains, which we extended to the Cherokee settlement in North Carolina.—Here we had several meetings with whites and Indians, and on Sabbath, the 1st inst., had the pleasure to baptize, on profession of their faith, three Cherokee females, who had previously been examined and approved.

Relations with Mexico.—We learn that Mr. Martinez, the Mexican Minister, has been detained at New Orleans, waiting for full powers from his government to negotiate with ours, concerning a settlement of all points in dispute by mediation. The communication with Mexico has been so interrupted by the French blockade, that it is only within a few days that the necessary credentials were received. The Ambassador is now expected forthwith at Washington and it is said that appearances are very favorable for an amicable arrangement. The King of Prussia, it is said, has been thought of as mediator.—*Jour. of Com.*

LATE FROM BURMAH.
Our latest date from Maulmein is of March 28. The question of peace or war with the Burmese was still undecided, and the operations of the missionaries continued nearly the same as at our previous dates.—Messrs. Simons and Abbott being stationed at Rangoon, Messrs. Howard and Ingalls at Moulmein, Messrs. Kincaid and Hancock at Mergui, and the others at the stations respectively occupied by them prior to the revolution. Most gratifying additions have been made to the churches, especially the Karen. About seventy have been baptized in the Maube villages by Mr. Abbott, and from forty to fifty by Mr. Mason, in a recent tour in Tavoy province, besides numerous baptisms by other missionaries. The total of baptisms in Burmah, reported by the late arrival, is one hundred and thirty-two.—*Baptist Mag. for Sept.*

GERMAN MISSIONS.

By the following extract from the Journal of Br. Oncken, Baptist Missionary in Germany, which we copy from the Missionary Magazine for September, it will be seen that notwithstanding the brethren are persecuted and hindered in their religious exercises, the cause of true holiness prospers.

JOURNAL OF MR. ONCKEN.
HAMBURG, Oct. 23, 1837. The meetings for preaching have, during the last three weeks, not only been crowded on Lord's days, but also on week day evenings. The large saloon in which we assemble has not been able to hold them all. The appearance of usefulness is promising indeed, and the Lord grants me much assistance in dispensing the word of life.

26. I hear the Lutheran clergy have been assembled to consult what measures should be adopted against us, poor heretics. I understand they intend to warn the senate against the dangerous tendency of the sect "everywhere spoken against." The Lord bring to nought every weapon formed against his Zion.

At present there is a great hue and cry against us, and our faith is called into lively exercise. Lord Jesus, strengthen our faith! The father of two of our sisters who lately joined the church, has written to the senior of the Lutheran clergy, at the instigation of another Lutheran, who, if he had it in his power would think he was doing God service by drowning every one of us. As, from the conduct of the father to his daughter, I had reason to fear that statements were made in the above letter not altogether correct, I requested a friend, (Dr. R.) who is on friendly terms with the senior, to call upon him, and ask him if I might have an interview with him. This, however, the senior declined, on the ground that I was too great a heretic.

30. A man was introduced to me by one of our brethren, who appears to have been awakened under my preaching to a sense of his lost state as a sinner. He wishes to receive further instruction and join our community.

Nov. 2. We have been obliged to change the character of our Thursday evening meetings, at which, beside the lecture preached, several of the brethren were accustomed to engage in prayer. The greater part of the hearers who attend at present, are so ignorant, that they appear not at all to enter into the design of the humble but edifying effusions of the heart; and I am therefore obliged to restrict our prayer meetings to a more select society. Many of the dregs of society, who had never heard the word of life, now attend our assemblies. Oh, that these publicans and sinners may hear and live!

4. Baptized sister G.

5. Lord's-day. The Lord visited us this day with his gracious presence. We stood in great need of it, for man would swallow us up. The enemy manifested against us, for simply adhering to the plain command of our gracious Lord, is very great. But our hearts were refreshed this day. We had a delightful season, whilst surrounding our Lord's table. Our hearts were melted by viewing the amazing love of our dear Lord; our graces were revived, and new resolutions were formed, to follow Christ, whatever trials might await us.

"With Christ in the vessel"

We smile at the storm."

We meet now every time under the apprehension of being molested by wicked and unreasonable men; but the God whose we are, and whom we serve, can protect us, and advance his own cause, though hell and earth unite against us.

The saloon was crowded to excess; many loose characters were present, but all went off quietly. Oh, that it please Jehovah to pour his Spirit on these dry bones, and say to them, "Live!"

At the close of the Sabbath evening service, the church remains for united prayer to Him who has all hearts at his disposal, that he would be pleased, at this critical period, when our petition is before the senate, to influence them in our favor.

In the afternoon of this day, I gave private instruction to several hopeful persons at my house.

6. Our monthly missionary prayer meeting was most numerous attended, and highly interesting. At the close I distributed 190 tracts.

7. Sent several hundred copies of two new tracts into different parts of the country.

19. The Lord is very gracious to us; he still protects and blesses us. Much encouraged in my work. Several new applicants for baptism. About twelve individuals attended at my house for private instruction. The evening service was attended by a vast number of hearers.

20. Received a note from the Rev. Mr. R., an evangelical Lutheran pastor, who is so far interested for us that he wishes we may obtain toleration—in which he states, that Mr. H. M., missionary of the London Society for promoting Christianity among the Jews, told him I had made use of very strong language in reference to the Lutheran church; and that he had seen certain statements in my own hand-writing. I sent, in consequence, a note to Mr. M., requesting him to state where he had seen these things. To this he replied, he did not fully understand what charges I wished to bring against him, but that he would meet me at the pastor's house. I accepted his proposition, and met him this morning. Mr. R. had, however, so well understood my note, that he had collected all the materials he could. He produced a letter, written to my dear brother, Capt. T., of Philadelphia. But the statements, even in this confidential letter, did not amount to what he had charged me with. He next said he had seen a letter in Eastfriesland, written by me, in which I had said to a Christian, I would come and help him out of heathenism, through immersion. He next charged me with the intolerance of some of our brethren at Oldenburg. Pastor R. was, however, too impartial to be imposed on in this way. He said the charges against me were not borne out, and he requested me to write immediately to Eastfriesland for the letter in question.

This Mr. M. is one of our most bitter opponents. He stated in Mr. R.'s presence, "I have been formerly Mr. Oncken's friend; but as he re-baptizes Jewish proselytes I can not be friendly with him."

25. A man formerly given up to drunkenness, and recently brought under the influence of the gospel, was this day brought to the liberty and holy joy of God's children.—Blessed be the name of the Lord, for the displays of his almighty grace!

27. Enjoyed yesterday a delightful day. Our assemblies were highly interesting and edifying. The evening meeting was the most crowded we have ever had. An adjoining saloon, occupied by Jews for the purpose of preaching against Christianity, was also partly filled. How encouraging to have so many immortal beings before one, listening to that truth by which sinners can be converted to the true and living God.

30. The preaching was this evening again so numerous attended, that the adjoining saloon was again occupied. Several attempts were made during the service to create a disturbance. But the Lord stood by me, and enabled me to show to them the guilt they were incurring in thus despising his word and disturbing the people met for the worship of God. This silenced them for a few minutes; but as I proceeded in my discourse, (founded on Psalms lxxxvii. 5:—"Of Zion it shall be said, this and that man"—or, as Luther has it, all kinds of people—"was born in her.") to describe the various characters that had also been converted here—when I remarked that some in this assembly now sat at the feet of Jesus, who, till recently, were, like many of them, bold blasphemers of Christ, and that I yet hoped to see many of them as trophies of redeeming love and sovereign grace—they became exceedingly mad. But they were silenced once more, and the worship closed. Several men lingered after the meeting at the entrance of the saloon, as I was afterwards told, with the intention to beat me on going home; but the Lord restrained their wrath, and after making a considerable noise before the house, they went away.

Poor fellows! they know not what they do. These poor, deluded creatures are called Christians, have been sprinkled and confirmed, and probably go once a year to the communion; and of such, alas! there are thousands. But this is my consolation—the Lord can set a boundary to their rage, over which they cannot pass. Nay more, he can soften their hearts, and make them his friends. Lord, have mercy upon them!

We are now indeed a reproach among the people, and the falsehoods circulated about us are too revolting to be repeated. Blessed be God, all these things are foretold in his word, and are therefore calculated to confirm us in our faith. But surely the delusion is awful, that these heathens call themselves by the endearing name of Christ.

Dec. 6. Received a summons yesterday to appear at the police office this morning. I went accordingly, when senator H. prohibited me from conducting public worship in the evening, on penalty of paying fifteen dollars if we transgressed. The reason assigned for this unexpected severity, was the disorderly manner in which the people had conducted themselves lately at our meetings.—I observed that I had sent several times for a police officer, and if one or two had been present, it would have been prevented. At my earnest solicitation, he allowed us to continue the service, at least on the Sabbath morning.

NEWS FROM THE WEST INDIES.

We have received a copy of the "Human Rights—Extra," from New York, from which we copy the following late intelligence from the present head quarters of Emancipation.

Accounts are just received from Jamaica to the 13th of August. No abolitionist will expect to hear that the "turning loose" of the First had worked ill. Of course it worked well. It could not do otherwise. It is only those whose eyes are not out of the fog of slavery that regard the matter in the light of an "experiment."

In the course of the month we shall issue an Extra filled with evidence of the working of West India abolition down to the latest intelligence. At present, we must confine ourselves to a few random extracts. The following appears in the New York Express, a paper very far from being blinded with partisanship in favor of abolition:

LATER FROM JAMAICA.

We are indebted to Capt. Meade, of packet ship John W. Cater, for files of Jamaica papers to the 13th inst., now more than ever interesting by the "experiment" going on in the British West Indies. Our Correspondent at Jamaica says, "The newspapers I send you will give you a better account how happily the 1st of August passed off in such quietness. I am glad to state that the place remains quiet, except the country, and there are no disturbances, only disputes about the rates of wages."

The Jamaica Despatch *per contra*, insists that the island is almost in a revolutionary state. On some of the plantations, the negroes have refused to work unless the rate of wages is advanced to 2s. 6d. The Despatch particulars several plantations on which it alleges troubles exist, but there is an evident attempt to magnify them, as on this subject, the whites of Jamaica have already formed two parties. The Despatch denounces "the Baptist parsons," who are stimulating the negroes to stand out for higher wages.

In some of the colonies, the rate of wages fixed on are as follows:—1st class, 8d. per day; 2nd, 5d. and 3d., with the following allowances:—the use of their houses rent free, and medical attendance.—1st class, half an acre of land, 2d and 3d classes quarter of an acre."

No steps had yet been taken in Trinidad for the abolition of the apprenticeship.

We copy from the Jamaica Gazette two paragraphs referring to the emancipation on the 1st of August.

"In spite of all the evil endeavors of a clique of self interested agitators, clerical lumbering and radical rabble, to excite the bad passions of the sable populace against those who have been the true friends of Colonial freedom, and the conservators of the public peace and property of the country, the bon-fire, bull-roast, and malignant effigy exhibited to rouse the rancor of the savage, failed to produce the effect anticipated by the projectors of the *Saturat*, and the negro multitude fully satisfied with the boon so

generously conceded by the Island Legislature, were in no humor to wreak their wrath on individual benefactors, whom the envy of party spirit had marked out as the victims of truth and independence.

We are happy to give our meed of praise to the decent and orderly conduct of the sable multitude, and to record that it far exceeded the Loco Foco group of bullies and boasters in decency and propriety of demeanor. A kind of spree or scuffle took place between donkey driver Quallo and another. We don't know if they came to close fistuffs, but it was we are assured, the most serious affray on the course."

From the Jamaica Morning Journal, Aug. 2, 1838.

In this city the day has passed off in the way in which such a day ought to pass off. With glad hearts and joyful lips, the people have crowded the temple of the living God, and poured out their praises and thanksgivings for the great benefits they had received at the hands of a beneficent Providence. That they will continue to deport themselves as dutiful subjects, and good men and women, we have no doubt. From the country we wait with anxious hopes to hear that every thing has gone off with the same peace, quiet, and order, and regularity which have prevailed here, and especially that the people have returned to their labor, and are giving general satisfaction. We hope to be able, after a time, to congratulate the philanthropists of Great Britain, the planters of Jamaica, the advocates of immediate emancipation in the United States of America, France, and otherwise, and the free peasantry of Jamaica, upon the success of a measure pregnant with so many blessings to so great a number of our fellow citizens.

The same, Aug. 7.

In Kingston, no difference is perceptible, and the whole matter appears like a dream, and will continue so until Saturday night comes, and wages are to be paid. Those who have employed free laborers hitherto, will experience no inconvenience, and certainly will not be reminded of the change which has taken place by having to "shell out" more of the "blunts" than usual. We are all satisfied with the manner in which things have passed off in this city and its neighborhood, but desire to know what the result is in other parts of the island.

The same, Aug. 10.

The post has arrived and brought us intelligence from various parts of the island, of the manner in which the first of August has passed off. As was expected, all was quiet and peaceable, and there was less of noisy mirth than might reasonably have been anticipated on such an occasion.

The *Cornwall Courier* says, the first of August, the most important day ever witnessed in Jamaica, has passed quietly as far as actual disturbance is concerned.

The *Standard* observes, "The long and somewhat anxiously expected jubilee of Emancipation has arrived, and now nearly passed over with a remarkable degree of quiet and circumspection. Of St. James's of course speak more particularly. St. James's hitherto the most reviled, and most unwarrantably calumniated parish, of all the parishes in this unfortunate and distracted colony!"

On Tuesday evening, the Wesleyan, and we believe, Baptist Churches, were opened for service—the former being tastefully decorated with branches of the Palm, Sage, and other trees, with a variety of appropriate devices, having a portrait of her Majesty in the centre, and a crown above.—When we visited the Chapel, about 10 o'clock, it was completely full, but not crowded; the general quality of the audience well-dressed; and all evidently of the better class of the colored and negro population. Shortly after, we understand, a very excellent and modern sermon, in all political points, was delivered by the Rev. Mr. Kerr, the highly respected pastor. The congregation was dismissed shortly after 12 o'clock; at which hour the Church Bell commenced its solemn peal, and a few noisy spirits welcomed in the morning of Freedom with loud cheers, and planted a large branch, which they termed the "Tree of Liberty," in the centre of the two roads crossing the market square.—About this time the Baptist Chapel was opened for the reception of stragglers; and about 3 A. M. was thronged in every part, at which period service commenced, and continued till after 5; when after making a collection, the well-tired, and in many instances newly-awakened audience, dragged their weary steps to the nearest shelter which their own, or their acquaintances' houses, or the more general accommodation of open passages and piazzas afforded.

"At 10 A. M., the regular service of the day commenced, and excepting the before mentioned transposition in the market-square, and a very few stragglers, there was nothing in the aspect of affairs at all different from the general appearance displayed by any other religious holiday in the calendar. Towards evening, however, a few discordant drummings and flings were heard gradually concentrating round the before-mentioned Tree of the market-square, which, under the favor of a beautiful moon, and the aid of some half a dozen or more tallow candles, at length became the rendezvous of sundry "*Jim Crows*," and "*John Canoes*," whose

"Merry antics, and fantastic gambols," added a richness and a raciness to the general scene,—barring its impropriety on so solemn a day—

"And filled each pause the Cicerons had made!" In such "Sports," the greater part of the night was spent."

All this and much more of the same sort, our great newspapers have had in hand, but it is not the sort of intelligence they like best to publish. They have their reasons, among which the interests of truth and humanity are not to be found.

A man, named Harris, recently lost his life in Wilkesbarre, Pa. from descending a well without having first ascertained the existence of noxious air, by letting down a lighted candle.

Two brothers-in-law in Franklin, Pa. a short time since quarrelled and one of them was killed, being stabbed with a dirk-knife. The survivor is arrested and in jail.

An Irishman named Leach, was blown up last week while blasting rocks on one of the islands in Boston Harbor, his eyes were put out, one leg badly broken, and he was much bruised.

CHRISTIAN REFLECTOR.

"Charity rejoiceth in the Truth."

WORCESTER, SEPTEMBER 7, 1838.

MINISTERS REBUKED.

In order to prosperity in the Church, every member must know his duties and faithfully perform them.

No apology is required for quoting upon those who, by their conduct, have made themselves liable to the application of the words of the Apostle JAMES.

My brethren, have not the faith our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, sit thou here in a good place; and say to the poor, stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts?

Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called?

If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment. What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful for the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone.

We do not desire to injure the ministry, but would do all we are able, to render it more generally respected and useful. When, therefore, we animadvert on any faults of ministers, it is to induce our brethren to consider whether the faults exposed attach to them, and if they do, to put them away by true repentance.

If, among our beloved brethren, there should be found but half a score in New England, to whom the sin of "having respect of persons," in their treatment of white and colored people, so as really to fall under the censure of James, that number is enough to justify us in calling their attention to this great and shameful sin. "*He judge no man.*"

It can not be denied, however, that occasion has been given for the rebuke which has lately come upon ministers from many laymen, as *Gertrude Smith, Jean Stewart*, and others, whose holy concern for the cause of christianity will not generally be doubted. It is a reproach to the ministry, that laymen should be constrained to leap in advance of those who are officially constituted their religious and moral leaders, in order to save the Church from being led astray from the way of Christ. After all we have felt of sorrow and chagrin in view of such and so numerous facts, which have occurred among us during the last several years, touching particularly the awful subject of American Slavery, we confess that from no other quarter has the rebuke come with so much point and force and shame-awakening influence, as from that wonderful man, whom *Divine Providence* has evidently raised up for the accomplishment of some great purpose—JOHN QUINCY ADAMS. We refer, particularly, to the letter of this first of statesmen, addressed to his constituents and dated Aug. 13, 1838, which contains the following "words that burn."

"*Ministers of the Gospel, like the Priest in the parable of the good Samaritan, coming and looking at the bleeding victim of the highway robber, and passing on the other side—or, baser still, perverting the pages of the sacred volume, to turn into a Code of Slavery the very word of God.*"

We ask the careful attention of Ministers to this record of the historian of our times; for such it must be considered. It is a Record, too, which will be placed on high and be read by the world, christian, infidel, and pagan; for the fact that J. Q. Adams is the writer of it, puts it beyond all doubt that it will be known and read of all men, and that speedily too. Scarcely will the author have fallen asleep with his fathers, than the world will demand the publication of all the writings of this most talented, most learned, most independent and honest of statesmen.

In anticipation of that event, we ask the ministry, if they are ready to have such a record set against their names?

What bearing will it have on the mind of the infidel, who stands on tiptoe, watching for occasion to show that the Christian religion is no better than any other religion—that its ministers are no more benevolent or just than the priest of Judaism or Paganism?

Every enlightened friend of truth will admit that it is of some importance what *such* men think of Christianity. And here we cannot refrain from raising another inquiry—what will be said of the nominal *Orthodoxy* of our day? when it shall be registered to the honor of the great UNITARIAN statesman, that he stood forth the fearless and ardent champion of the down-trodden and dumb millions in bondage, while the leading ministers of *ORTHODOXY* stood so aloof from the cause as to be fully compared to the "*Priest in the parable.*"

It will tend to wipe off but very little of the reproach, to pretend that the reason why orthodox men stood back, was, that some men who did not even profess christianity took a prominent part in the Anti-Slavery reformation. This will poorly screen glory or its ministers; but will rather turn the noble work away from both, and leave it to settle down upon other influences and other men.

Excuses for neglecting the Anti-Slavery cause, which may serve to quiet an uneasy conscience now, may prove to be mere gossamer coverings to the enlightened eyes of impartial posterity, or to the keen vision of contemporaneous infidelity.

Is it not high time, therefore, that all christians

and especially, orthodox ministers, come up with zeal to engage in the work? They who refuse to do so are putting in jeopardy the honor of Christianity, and the immense interests involved in the question whether Christianity is, indeed, from heaven, or is of the earth.

We write thus coolly, because we wish to awaken the ministers of Christ to behold and consider these great matters without phrensy—in a state of mind so calm and self-possessed that their determinations may be in favor of only truth, duty, and the right.

MINISTERS MAY WRITE POLITICALLY.—The following paragraph appeared last week in the Worcester Palladium, invoking the aid of a celebrated clergyman in a question which, in our opinion, is quite as little related to the duties of the pulpit as that of pleading the cause of the oppressed slave. What! call out the minister to discuss the Sub-treasury scheme? O yes, when we have some darling political purpose to accomplish. Let us be understood not to object to the propriety of the act called for. Indeed, we shall be pleased to have the "*Moral*" bearing of the Sub-treasury scheme pointed out by Dr. Channing. It may be a useful curiosity, and may convince that religion has, after all that has recently been said, sung, or written, gently, or boisterously, against it, something to do with political concerns. Allow us to suggest here, that "*great coolness and prudence*" ought to characterize the discussion, if it must be carried on by ministers. It is not entirely forgotten that, no longer ago than last January, the Convention of the Ministers of Worcester county on the subject of Slavery was "held in as with the bit and bridle" of "prudence and exclusive devotion of their time and talents to the sacred duties of religion untangled with political matters;" and the subject of Slavery was contraband to ministers, because "it is a political subject." The people will see, by and by, how conscientiously sincere certain opposers of the Anti-Slavery cause, have been, and still are, in raising the loud alarm about the pulpit and the cloth being decorated by unholy mingling of politics and religion.

REV. DR. CHANNING.—A Hartford paper states that this distinguished divine and scholar openly avows his preference for the Sub-Treasury to any other system for conducting the fiscal operations of the government. We had not before heard that such was the fact; but should not have doubted that Dr. Channing would have arrived at such a conclusion, if he but gave the subject a thorough examination, because he is a man who thinks independently, and aims to base all his opinions on the broad principle of right and justice. The Constitutional Treasury is a theme that may well occupy a portion of the private consideration of the clergy, for it is one that has many and delicate relations to the moral welfare of the community. Politics, for the last few years, have too much engrossed the attention of the people—to the neglect of moral, intellectual, and social cultivation. The clergy can not, therefore, be indifferent to propositions that are designed to settle these engrossing questions, for when settled, public attention may be drawn off to higher objects of contemplation. Scarcely a day passes in which we do not hear of some man of independence of thought and feeling, who, free from all entangling alliances with associated wealth and with office-seekers, declares his honest convictions that the Sub-Treasury is precisely the fiscal agent contemplated by the framers of the Constitution; and that its adoption will promote, better than any other, all the great interests of the country. If this report of Dr. Channing's opinions on this subject be founded in truth, an essay from his pen, presenting it in its moral relations to the community, would be productive of great and permanent utility.

CONSTITUTION OF A CHURCH, AND OPENING OF A NEW MEETING-HOUSE.—On the 4th day of June last a council was convened at the house of Br. Micah Allen, in Mansfield, (Bristol Co.) for the purpose of consulting on the expediency of giving the hand of Church fellowship to a number of brethren and sisters residing in the above named town, but who were members of the Baptist church in Foxboro'. On learning the facts in the case, it was unanimously agreed that the brethren and sisters thus desiring to be recognized as a visible church of the Lord Jesus Christ, were justified in their desire, and ought thus to assume a distinct visibility.

Rev. Silas Hall of Attleboro', preached on the occasion. Prayer was offered by Rev. Mr. Chapman of Norton; Right Hand of Fellowship was tendered by Rev. S. Ripley, pastor of the Church in Foxboro'; Address to the newly constituted Church by Rev. J. Allen, Seekonk. The church numbers a little rising of 30 members.

It should here be remarked that the most intimate christian union between the brethren leaving the Foxboro' church and those left, has marked all their proceedings. The brethren in Mansfield had, before they became imbedded as a distinct church, commenced in the erection of a house of worship. This house was opened for the first time for the worship of God, on Thursday, August 26th. It is a neat and commodious house 40 feet in width by 58 in length, having under the singers gallery a convenient vestry. Its location is good, being in the centre of the town. Rev. Asa Branson, of Fall River, preached at its opening, and the evening following. It is but just to say that the sacrifices of the little church, in sustaining the preached gospel among them, and in erecting their house of worship, have been truly praise-worthy. Would all our churches do as much according to their ability, our Convention would not be so burdened by applications for help. Enjoying the pastoral labors of Rev. H. C. Coombs, may they go on and prosper.

Rev. ROBERT F. PATTON has decided not to accept the call of the Baptist Church in this town to become their pastor. He considers it his duty to retain his present office, that of President of Waterville College.

NO PREJUDICE.

It has been said by some, that the Boston Recorder and certain other pro-slavery papers are becoming quite Anti-Slavery. We have yet seen no proof of any radical conversion. The popular tide may have bent the willow somewhat, but the least breath the other way sways it back again.

Let those find, who can, an apology in the closing remarks that "such is the spirit of Man" &c. We look upon the little article below as the product of a wicked and cruel prejudice against the "African." Read with care.

"AFRICAN DEPRAVITY."

"The Gorahs lately made a successful attack on King Brister's town, just before the dawn of day, and captured and murdered nearly every one of the inhabitants. Two hundred unoffending and unsuspecting persons fell victims to the insidious and murderous attack. Very few prisoners were taken; all preferred death to captivity. The day tribes, greatly reduced before, is thus almost exterminated; their last town of any importance is now a heap of ruins."

Such is the African spirit—a spirit of cruelty and blood; rather should we say, such is the spirit of Man; for in all lands, and in all circumstances, he is the same ferocious animal, when not restrained by the direct or indirect influence of the gospel of Christ.

Now we are bold to affirm our belief that the writer of this article would condemn a similarly constructed one against any other race of men as the ebullition of unholo passions.

What occasion, in its treatment, its wholesale murder of the owners of the soil, and in its enslavement of millions of our fellow men, has not our own country given for much more condemnation of its "spirit of cruelty and blood" than existed in the case commented on? And yet would the Recorder admit into its columns an article couched in the same style; or would not condemn it as "ultra" and "fanatical," if it only had the word AMERICAN instead of African?—So long as the "spirit of cruelty and blood" is determined to drive the "unoffending and unsuspecting" African away from his native land, rather than acknowledge the wrong we have done them and make some compensation therefor, we shall expect to see the same spirit of hatred to the race manifest itself. Who, that is himself an Abolitionist, can call such a spirit Anti-Slavery?

PAINT THEM.

An artless owner of a black horse wished to sell the animal but was every where told that his horse was unsalable because of certain spots of white on his back. What shall I do, inquired he of an old jockey, to make my horse sell, as every one objects to the spots on his back? "Paint them," was the reply.

So it is with the managers of the Indian affairs in our country. Fearing that, if the truth were known, touching the meanness, dishonesty, avarice and cruelty practiced towards the poor Indians whom this government have been "scattering and peeling" for years to obtain possession of their lands, the people would mutiny, the actors in the bloody tragedy have fabricated numerous pretences of good will—improving the condition, the intellectual and moral character of the red man, whom they affect to venerate while they most cruelly and shamefully oppress him. We have long seen this foul play, and are glad to see some of the "Paint" wiped off by the Journal of Commerce.

CHEROKEE AFFAIRS.

The following is the latest intelligence from the Cherokee nation. It is dated from "Prisoner's Camp, Cherokee nation, July 24th, 1838," and has been handed to us by the gentleman to whom it was addressed.

"The public are either altogether uninformed or misinformed, with regard to the current state of Cherokee affairs. Major General Scott's address of the 10th of May, was received by the Cherokees with a dead silence. As the omens 23d of May approached, all appeared anxious to have their work forward and their crops in good order,—so that in the event of any interruption taking place, they might sustain as little loss as possible.

"On the 24th of May the work of capture commenced, and continued, with unfeeling rigor, until the entire rightful and legitimate population of the country were divested of house and home, and reduced to a state of abject poverty. In most cases, the ignominious of the commanding General were disregarded. The captives sometimes drove the people with whips and hallooing, like cattle, through rivers, allowing them no time even to take off their shoes and stockings. Many, when arrested, were not so much as permitted to gather up their clothes. The scenes of distress exhibited at Ross's Landing defy all description. On the arrival there of the Indians, the horses brought by some of them were demanded by commissioners of Indian property, to be given up for the purpose of being sold. The owners refusing to give them up,—men, women, children, and horses, were driven promiscuously into a large pen, and the horses taken out by force, cried off to the highest bidder, and sold there for almost nothing.

"Then came the shipping off to the West. The agent endeavored to induce the people to go into the boats voluntarily; but none would agree to go. The agent then struck a little through the camp; the soldiers rushed in and drove the devoted victims into the boats, regardless of the cries and agonies of the poor helpless sufferers. In this cruel work, the most painful separation of families occurred. Children were sent off and parents left, and so of other relations. But I am obliged to break off, or I shall lose the present conveyance. Next mail I will continue."—*John. Com.*

RURAL CEMETERY.—We understand the Rural Cemetery recently laid out in this town, about half a mile from the village, on the Hildan road, will be dedicated to-morrow afternoon, at 3 o'clock, when an address will be delivered and religious services performed at the Cemetery. Immediately after, the lots are to be sold at auction.

For the Christian Reflector.

NEW ENGLAND S. S. UNION. No. 2. To the Baptist Churches of New England.

DEAR BRETHREN:—You will recollect I stated in my last, that "on the subject of purchasing books for Sabbath School Libraries at the Depository of the Union, and giving a more extensive patronage to the Sabbath School Treasury, as a means of sustaining the Institution," I proposed to remark in a future communication. That pledge I now redeem.

What I shall say on the subject will be with the kindest feelings towards all concerned, and a sincere desire to do good and not evil. I have no choice about the means, if the highest interests of Sabbath Schools may be promoted, and the good that they aim accomplished. But, here is an Institution, called into existence by the Baptist denomination; and the question is, Is it worthy of confidence and patronage, and shall it be sustained? My fullest conviction is, that it is deserving the confidence and support of all those to whom it looks for aid. It is the child that we have brought into existence, and naturally enough looks to us for relief and support. Shall we act the part of natural parents and guardians towards our own offspring, or shall we abandon it to famish and die? or if not, shall we leave it to drag out an unhealthy and comparatively useless existence, when we are well able to give it manly vigor, and render it the means of accomplishing an amount of good surpassing the noblest powers of man to estimate? Brethren, it is for you to decide that question.

If the Union is to be sustained and accomplish the end for which it was organized, its Depository must receive your patronage. And, if I am not deceived, it is worthy. Its own publications have been received with great favor wherever they have been examined. In addition to these, there are in the Depository several hundred volumes of miscellaneous works, which have been examined and approved by an intelligent and judicious committee as suitable books for Sabbath School Libraries. The publications of the Amer. Sabbath School Union, the Mass. Sabbath School Society, and the Episcopal Sabbath School Society, not of a denominational character, will be furnished from the Depository at as low prices as they are ever sold to schools by those societies. Here then is a large assortment of books, which the Board believe may be safely placed in the Libraries of our Sabbath Schools. We can assure our friends abroad, therefore, that, with the money which they raise for this purpose, they need only to send a catalogue of the books which they already have in their Libraries, and a direction as to the size of the books wanted, and they will be supplied to their satisfaction.

This must be regarded a great favor, as it is an immense labor for individuals purchasing books to examine some scores or hundreds of volumes, and ascertain their character. All are aware of the fact, that a book does not necessarily contain evangelical sentiments only, merely because it may chance to have a religious title. And, it requires more than a mere cursory examination, to ascertain whether it is suitable to be placed in the hands of the young. No private bookseller surely can be expected, however well disposed, to assume the responsibility of supplying books of an unexceptionable character and in sufficient variety, to answer the demands of our Sabbath Schools; nor will the denomination entrust to him so much responsibility. No; we need such an Institution as we now have, and such a Depository, with the exception of its enlargement. This enlargement, if our brethren will supply the means, the Board will be happy to secure with all possible despatch. As to the prices of books sold at the Depository, it is perhaps sufficient to say, they are furnished as low as they are sold at any other similar establishment, and as low as they can be and sustain the expenses of the Depository. Indeed, one important object in having a Depository is to supply books of approved excellence at low prices, and lower than they can be published and sold by individual enterprise. No one, it is presumed, who is acquainted with the facts in the case, will doubt that this object has been accomplished by Sabbath School Unions and Societies and the Depositories they have established.

If then the Depository is worthy of confidence and patronage, will our friends, as far as may be consistent, purchase their books for Sabbath School Libraries at that place, or at those places where its books are kept for sale? We may have the best Depository that was ever established; but if our brethren purchase their books at other places, the Institution must of course languish, and the object of its formation be lost. Our friends are desired to look at the subject. Other denominations manifest their consistency in taking care of their own public Institutions, by extending to them their patronage, rather than to those of a private character. Will not our brethren do the same? Will they not avail themselves of the great convenience and advantage of such a Depository, and, at the same time, furnish the means of defraying the expenses of the establishment, and of enhancing its usefulness? It may sometimes be attended with some inconvenience. But if the cause of truth, and the interests of our denomination call for the existence of the Union, and that it should be sustained in a healthful state, we trust they will be willing in general to submit to it. We would desire them to do that only which is their duty, and which regard to the highest welfare of the children and youth of our Sabbath Schools requires.

Admit the suggestion in this place, that it is quite important that Libraries should receive accessions as often as twice a year. A good supply of new books, as our friends know, awakens a special interest in the members of our schools, and very happily encourages them in the prosecution of the object before them.

THE SABBATH SCHOOL TREASURY is the only periodical of our denomination in the land, devoted exclusively to the interests of Sabbath Schools. It is circulated, to a greater or less extent, in all the States of the Union; and, as far as is known, is every where regarded as an interesting and useful periodical. It contains many valuable hints which are of great importance to parents of teachers, and much interesting matter that

is entertaining and profitable to the young. If pastors and superintendents were to make suitable exertions to extend its circulation, several thousands might be added to the subscription list, and a vast amount of good accomplished. Impressed with the importance of this auxiliary in the Sabbath School cause, individuals in some churches have raised an amount sufficient to furnish a copy gratuitously for every family that did not subscribe for it, which was represented in the Sabbath School. The result, as might be expected, was most happy upon the interest and prosperity of the Schools. This fact furnishes a hint for the consideration of others. The terms are, 50 cents for single subscribers; for 10 copies and less than 20, 42 cents each; and for 20 copies, 40 cents each. All the profits of the work, after the expenses of its publication are paid, are appropriated to aid the Institution, whose organ it is, and by whom it is published.

The principal facts of which our friends may wish to be apprised, I suppose, have now been communicated. The whole matter is respectfully submitted to the churches, and they are desired to do that which will meet the approval of their own enlightened consciences, reflect the highest glory upon the Redeemer, and secure to them the high rewards of the good and faithful servant in the coming world.

Yours in the bonds of the gospel.

J. ALDRICH, Secretary.

Will each of the Baptist pastors in New England give the above communication a place in their columns? J. A.

CHURCH DISCIPLINE.

MR. EDITOR:—For the sake of information, I wish to propose, through the medium of your paper, a few inquiries respecting church discipline. It has been customary in our churches, (at least, so far as I am acquainted with their practice,) to make a distinction between those offences committed against individuals directly, and those committed in the public view.

This distinction has generally been considered scriptural and proper; and a course of discipline has been adopted according with it. In those cases denominated personal, it has been usual to follow the directions given by our Lord in the 18th chapter of Matthew. But in case of offences committed against "every body in general, and nobody in particular," a different method of procedure is commonly adopted. The church is called together, and a committee chosen to investigate the matter, and report at a subsequent meeting. Now in regard to the former method of managing cases of discipline I have no difficulty whatever; but, relative to the latter I wish for information. In what part of the New Testament is the precept, or example found which authorizes a church to depute a part of its members on an embassy of this sort? When was it termed a public offence has been committed by a church member, ought no individual of the church to have communication with the offender until he has been authorized by the church so to do? If any person in such a case should take up the subject as a matter of personal grievance, and proceed as directed in the 18th of Matthew, and thus bring it before the church, ought the church to entertain the case? And if so, why not leave all cases of discipline to be brought before the church, and to be disposed of in the same way, without resorting to a committee? Will some of your correspondents have the goodness to give us their thoughts on this subject? Rao.

REVIVAL.

CAMPBELL CO. VA. Br. S. Davidson writes in the Religious Herald, under date of Aug. 24, in relation to a Camp-Meeting held by Red Oak Church:—

The meeting commenced on Saturday, at 11 o'clock. On Sunday a large congregation assembled. The word dispensed with power and in demonstration of the Spirit. On Monday, the meeting assumed a very interesting aspect. Several persons professed hope in Jesus. From that time the interest increased, and the time to favor Zion drew near. On Monday afternoon, about 4 o'clock, the blessing descended; and there was hardly room to contain it. There was a general burst of joy by the professing part of the congregation, which rung throughout the whole camp—"Glory to God in the highest; peace on earth, and good will to man." About midnight there were not less than fifty persons—black and white—on the camp ground crying, "what must we do to be saved?"

The meeting continued, without interruption, during the whole night. Early in the morning four or five persons obtained hope in the Lord Jesus Christ. We had previously given notice that on this morning the meeting would be broken up; and as the laborers were few, and some of them had left, and the rest worn down, it seemed as if we should be compelled to disperse. We had to leave our mourning friends; but the closing scene was full of interest. A short address was delivered; afterwards, a sermon by an old Baptist minister from Tennessee, by the name of J. M. Cladoun; after which we gave the parting hand to our mourning friends, many of whom wept bitterly, and asked an interest in our prayers.

During the meeting, we had the pleasure of seeing 19 precious immortals profess hope in the blessed Redeemer. The good that was accomplished will only be known in eternity. Oh that the Lord would fill the whole world with his glory!

We are informed that the Baptist Church and Society at Chicopee Falls, Springfield, Ms. have invited Br. R. F. Ellis, of the late Senior Class at Newton, to become their pastor, and that he has accepted.

Sir Stephen Chapman, Governor of Bermuda, died there on the 21st of July.

SABBATH SCHOOL DEPARTMENT.

It is probable that the Sabbath Schools are generally furnished with "The New England Sabbath School Question Book;" but, if any superintendents are not acquainted with it, it is desirable that they inquire for it, and, as soon as possible, place it in the hands of every scholar. As a specimen of this valuable book, we present the reader with LESSON I. John 1: 1-13.

Do you understand what gospel means? Who wrote this account of the miracles and teaching of Jesus?

Of what nation was he?

What do you know about this man?—Matt. 4: 21. Mark 1: 19, 20.

In what part of the Bible have you before seen the word beginning?—Gen. 1: 1.

1. What was in the beginning?

Do you think that Word, here, is the name of any being?—v. 14.

To whom does it apply?

With whom was the Word?

And who was this Word?

2. What is said in this verse?

Did the Word exist before the world was made?

In what condition and where did he exist?—Ch. 17: 5.

3. Who made all things?—Col. 1: 16. Rom. 11: 36.

Do you think that the phrase all things, means any more than the things in this world?

What can men make?

Can one man create any thing?

Can many men create any thing?

Will you repeat some passages which speak of the Creator of the world?—Ps. 96: 5. Jer. 10: 11-16. Heb. 3: 4.

4. What was in him?

Does this mean more than to say he was alive?—Chap. 11: 43, 44.

Can you repeat some passages to prove, that something beside his power to give life to dead bodies is meant?—Heb. 5: 9. Col. 3: 34.

Was he a teacher of important truth, as well as the author of life?—Col. 2: 3.

Were the people to whom Christ came ignorant?—Matt. 4: 16.

What did he bring to light?—2 Tim. 1: 10.

5. Where did the light shine?

What kind of darkness is here meant?

Does the Bible ever represent the heart as dark?—Repeat 2 Cor. 4: 6.

Was it by his instructions that Christ became a light?

Did their ignorance and sin incline them to receive the Savior's instructions?

Do you like to see the truth so clearly as to feel that you are very guilty before God?

6. What man was sent from God?

What John was this?—Matt. 3: 1.

What do you recollect about this man's preaching?

7. For what purpose did he come?

How did John bear witness of the Savior?

For what purpose did he preach about the Savior's coming into the world?

8. What did John say of himself?

Who did he mean by the phrase that light?

9. If the Savior was the true teacher, and the gospel the instruction here meant, have all men been enlightened by it?

What is said of the future extent of his kingdom?—Dan. 2: 44.

Will all nations then know the Lord?—Is. 11: 9.

10. Where was he?

Did men of that time receive him?

What is said he made?

11. What people are called his own?

For what reason?

Did they readily receive him?

12. What did he give to those who did receive him?

Is this a great privilege?—1 Jn. 3: 2.

Do you suppose the privileges of God's children belong to you?

13. Whose children did the Jews call themselves?—Chap. 8: 39.

Did the Jews think that God would save them, merely because they were descended from Abraham?

Well, do you think he will save all Jews on that account?

Will he save you on account of the piety of your parents?

Of whose will were those born, who are really the sons of God?

What influence does the hope that one is a child of God have on his life?—1 Jn. 3: 3.

Have you such a hope as leads you to avoid sin?

The real character of the Lord Jesus Christ ought to be searched out from the sacred scriptures with great diligence and prayerfulness of study. We hope that every reader will set apart some early and convenient time for the thorough examination of the above Lesson.

ORDINATION.

The ordination of Br. C. H. Slafker, as a missionary to Siam, took place in the first Presbyterian chapel in this city, on Thursday evening, the 23d inst. It was a season of peculiar interest and solemnity. The sermon was preached by Br. Alfred Bennett. The ordaining prayer was offered by Br. D. Eldredge, who laid on hands with the presbytery, Br. A. Perkins, R. Lamb, Walker, Robertson, and Thomas. The charge was given by Br. Perkins, the hand of fellowship by Br. Bennett, and the concluding prayer by Mr. Fowler, pastor of the first Presbyterian church. Appropriate music was intermingled in the exercises. The prayers offered up in behalf of Br. S. and his wife seemed to be full of Christian feeling. Br. and Sister Slafker are both members of the Bethel Baptist Church. The ordaining council which convened for the examination of the candidate was called by the church, and held at their place of worship in the forenoon of the same day with the above mentioned services. Dd. J. Olmsted, of Hamilton church, officiated as moderator of the council, and Br. W. Walker as clerk.

Last Lord's day we had the privilege of seeing Br. Slafker baptize five interesting converts, in the presence of a large concourse of people, at the baptistry used by the Bethel. The peculiar circumstances of the administration, he having for some time supplied the pulpit here, having been just ordained, and being shortly about to embark for Siam, invested the occasion, with deeply touching interest.—N. Y. Bap. Register.

NEW HAMPSHIRE YOUNG MEN'S CONVENTION.

The young men of Massachusetts ought not to be much in the rear of their fellows in the granite state.

Wednesday, Aug. 22, 1838.

At a meeting this day of the Young Men who are members of the Anti-Slavery Convention now assembled in Concord, held pursuant to notice given in said Convention yesterday—

Rev. D. I. Robinson was chosen President and George L. Towle, Secretary.

Prayer was offered by Rev. Mr. Beach.

The Committee appointed in Convention yesterday for that purpose, reported a form of a Preamble and Constitution for a Young Men's State Anti-Slavery Society, which were read, discussed, amended, and adopted. This Constitution having been subscribed by forty-four delegates then attending; a Society was organized by the election of the following officers:

President.—Lebbens B. Cole, of Hopkinton.

Vice Presidents.—John B. Chandler, of Concord; Timothy K. Blaisdell, of Haverhill; Hosea Foster, of Sullivan; Josiah D. Crosby, of Jaffrey; Lewis Hill, of Lancaster; Enoch Mack, of Dover; Willard Russell, of Amherst; Samuel Holt, of Epping.

Corresponding Secretary.—Daniel I. Robinson, of Concord.

Recording Secretary.—George S. Towle, of Dartmouth College.

Treasurer.—Hale E. Crosby, of Concord.

Executive Committee.—Horace Eaton, of Dartmouth College; J. B. Perkins, of do; Isaac N. Hobart, of do; Bartholomew Wood, of do; Elbridge G. Chase, of Concord.

The following resolutions were introduced and adopted:

Resolved, That, as a Society, we hereby become responsible for the support of an Agent to labor for this Society the current year—and request the Executive Committee to secure one as soon as possible.

Resolved, That we hereby pledge ourselves for the future to do our best in our several places of residence to awake up an increasing interest and activity in the support of this great cause.

Resolved, That we consider the Herald of Freedom an able and well conducted advocate of human rights, and the cause of universal emancipation, and as such, deserves the patronage of an enlightened community,—and that we pledge ourselves to increase its circulation.

Resolved, That as a debt remains against several individuals on account of the Herald of Freedom, therefore, the Executive Committee of this Society be directed to confer with the Executive Committee of the Parent Society, in relation to its payment.

Resolved, That the cause of the down trodden and oppressed slave is worthy of the sympathies and of the united and persevering efforts of the young men of the Granite State.

Resolved, That the Executive Committee be requested to appoint local agents, to lecture in the towns in their immediate vicinity.

A Committee was appointed to prepare an address to the Young Men of New Hampshire. The Address, together with the Constitution of the Society, are to be printed and circulated throughout the State.

NEW HAMPTON INSTITUTION. The anniversary of the New Hampton Institution, N. H., took place on Monday, the 13th inst. This Institution continues to flourish, and meet the hopes of its friends. Both the male and female departments are well sustained by competent instructors. In the male department, 84 young gentlemen appeared on the stage, all having parts in the exhibition, which were well sustained.

Christian Secretary.

OUR RAIL ROAD. We are happy to learn that the Hartford and New Haven Rail Road Company have effected a loan, on very advantageous terms, through the American Life and Trust Company, in New York, for an amount sufficient to complete the road to this city. One half of the road is already graded, ready to receive the rails; and the other half is to be put under contract immediately. Success to the work.

Christian Secretary.

The Rev. J. Taylor, a clergyman of Pittsburgh, was killed by lightning in Mercer, Pa., on the 17th ult.

BRIGHTON MARKET.—Monday, Sept. 3. At market 525 Beef Cattle, 400 Stores, 2300 Sheep, and 750 Swine.

PRICES.—Beef Cattle.—We quote to correspond with last week; first quality \$7 37 1-2; second quality 6 50 a 7; third quality 5 50 a 6 50. Stores.—Yearlings \$9 a 12; two year old 10 a 24; three year old 22 a 30.

Sheep.—Lots were taken at \$1 42, 1 62, 1 88, 2, 2 25, 2 37, and 2 58.

Swine.—Lots were sold to peddlars at 6, 6 1-4, and 6 1-2 for Sows, and 7 1-4 and 7 1-2 for Barrows; an entire lot, to close, at 6 1-4. At retail 7 1-2 and 8 a 8 1-2.—Boston Patriot.

MEETINGS OF BAPTIST ASSOCIATIONS IN MASSACHUSETTS.

Franklin, at Rowe, Sept. 12 and 13. Warren, at Newport, R. I. Sept. 12 and 13. Boston, at Cambridgeport, Sept. 19 and 20. Salem, at Beverly, Sept. 26 and 27.

Wendell at Shutesbury, Sept. 26 and 27. Old Colony, at Plymouth, Oct. 3 and 4.

Berkshire, at Pittsfield, Oct. 10 and 11. Taunton, at New Bedford, Oct. 17 and 18.

TEMPERANCE NOTICES.

Mr. D. PARMENTER, the blind Temperance Lecturer, proposes to lecture in the following towns as herein named: at South Gardner, Saturday, the 8th of September current, and Gardner, Sunday, the 9th, at Hingham, Monday, the 10th and Tuesday, the 11th; at Templeton, Wednesday and Thursday, the 12th and 13th; at Hubbardston, Friday the 14th; at Ware, Saturday and Sabbath, the 15th and 16th; at Oakham, Monday, the 17th; at Paxton, Tuesday, the 18th; at Spencer, Wednesday, the 19th; at Leicester, Thursday, the 20th; and at Worcester, Friday, Saturday, and Sabbath, the 21st, 22d, and 23d.

The above notices are recommended to the very particular attention of the Officers of Temperance Societies in the above-mentioned towns. It is requested that the meetings should be seasonably notified, and at such hours and places as shall best suit the convenience of the people, and promote the cause. Mr. Parmenter will lecture on said days, once or twice, in the afternoon or evenings, or both, as the friends shall think best. He is commended to the kindness and hospitality of the public.

YOUNG MEN'S STATE ANTI-SLAVERY CONVENTION.

At a meeting of the Board of Managers of the Massachusetts Anti-Slavery Society, on the 23d inst., communications were presented from various parts of the State, in relation to the suggestion recently made in the Liberator, for a Young Men's State Anti-Slavery Convention, to be called by this Board, and to be held sometime during the ensuing Autumn. From these communications it was apparent that the plan of such a Convention meets with the general and hearty approbation of the friends of the cause in the different sections of the State. Whereupon, it was voted, unanimously,

1. That this Board proceed to call such a Convention, and that said Convention be held at Worcester, on Tuesday, Oct. 24, at 10 o'clock, A. M.

2. That a Convention of the friends generally, of the Anti-Slavery cause, be called at Northampton, on Friday, at 10 o'clock A. M., of the same week.

3. That a committee consisting of Messrs. Phelps, Himes, Quincy, Phillips, and Johnson, be appointed to make the necessary arrangements for the meetings.

This committee will proceed at once to the discharge of their duties. They will issue the call for the Convention next week. Meanwhile it is hoped that the friends of this cause, in every part of the State, will take early measures, to secure a large and efficient representation at the meetings.

A. A. PHELPS, Rec. Sec. Boston, Aug. 20th, 1838.

COMMON SCHOOLS.

